From the Desk of Mufti Afzal Hoosen Elias
(May Allaah protect him)

P.O.Box 1088
Ridgeway
2099

Fax: (+27) 011 680 1639
E-mail: muftie@alislam.co.za
Website:www.alislam.co.za

Asalaamu Alaikum

QIRAAT JALSA

Sorry for the delay. Currently not in station (i.e Ridgeway), I do not have proper infra structure here in Durban. Nevertheless I managed to see your E-mail concerning the Qiraat Jalsa.

Courageous and brave are those who took a proper, valid Shaari stance on the non-Shaari Qiraat Jalsa.

It is extremely pleasing to note that at least some Ulema are standing up for the truth. To have Qiraat

Jalsa is permissible provided Shaari conditions are met.
The Qiraat must be a one compliment to Shaari and there must be no un-Islaamic activities in the jalsa.

Thus the Qari must not be a Faasiq or Faajir- sinner or openly disobedient to the Shariat. Those Quraa who come from other countries having no beards are symbols of minor signs of Qiyaamat. Many of them do not even perform Salaat regularly. They should be advised what the Shariat prescribes whilst encouraging them to putting pressure together on their Governments to comply with Shariaat.

As for the listeners, they should listen with respect, honor and dignity of the Kalam of Allaah. The respect of the Masjid must be maintained at all times. The wooing and coxing of Qura is not proven in Shariat. How mocking that calls are made, "once again", 'Subhanallaah'; "wonderful recital" and so on, whilst verses describing punishment of Jahannam, curse upon the liars and so on are recited. Also see **:-**

CHAPTER ON FOLLOWING THE SUNNAH, THE PIOUS PREDECESSORS, AND REJECTING BIDAH.

Hadhrat Abdullaah bin Mas'ood (R.A) reproaches a group who changed the method of dhikr.

Abu Nuaim (R.A) Reports in Hilya (Vol.4 Pg.381) from Abil Bakhtari (R.A), who says, Someone informed Hadhrat Abdullaah bin Mas'ood (R.A) about a group of people who used to sit in the Masjid after Maghrib. A person from amongst them tells the others, Recite Allahu Akbar in such and such a manner. Recite Subhaanallah in such and such a manner. Recite Al Hamdulillaah in such and such a manner. Hadhrat Abdullaah bin Mas'ood (R.A) asked, do they then do as he says? Yes, replied the person. Thereupon, Hadhrat Abdullaah bin Mas'ood (R.A) told him, Inform me when you see them gathering again.

Hadhrat Abdullaah bin Mas'ood (R.A) then came to this group, wearing his high hat, and sat with them. When he heard what they were saying, he stood up (he was a stern man). He said, I am Abdullaah bin Mas'ood. By Allaah, besides whom there is none worthy of worship! **Verily you people have certainly perpetrated a bidah most unjustly!** The narrator says that Hadhrat Abdullaah bin Mas'ood (R.A) may have added the words, **Are you people superior than the companions of Muhammad (sallallahu-alayhi-wa-sallam) in knowledge?**

My dad said, By Allaah! We never intended to perpetrate a bidah unjustly, nor are we superior than the companions of Muhammad (sallallahu-alayhi-wa-sallam) in knowledge. Amr bin Utba said, we seek forgiveness from Allaah.

Thereupon Hadhrat Abdullaah bin Mas'ood (R.A) told them, It is compulsory for you to follow the path. Strictly adhere thereto. By Allah! If you will do so, you will have advanced far ahead. Verily, if you start going left and right, you will stray far off.

The narration of Tabraani records, The news reached Hadhrat Abdullaah bin Mas'ood (R.A) that a group of people were sitting in the Masjid between Maghrib and Isha The rest of the narration is like the one above. The only difference is in the following words:

Hadhrat Abdullaah bin Mas'ood (R.A) said to them, **You people have certainly perpetrated a bidah most unjustly, otherwise we, the companions of Muhammad (sallallahu-alayhi-wa-sallam), must have strayed.** Amr bin Utba bin Farqad said, We seek forgiveness from Allaah, Oh Hadhrat Abdullaah bin Mas'ood (R.A), and we repent to Him. **Hadhrat Abdullaah bin Mas'ood (R.A) then ordered them to disperse.**

Abul Bakhtari (R.A) also says in the narration of Tabraani, "Hadhrat Abdullaah bin Mas'ood (R.A) saw two groups in the Masjid of Kufa. He stood between the two and asked, Which of you two was before the other? When the one group said that they were first, Hadhrat Abdullaah bin Mas'ood (R.A) ordered the other group to join them, thereby combining the two into one.

An authentic abridged narration of Tabraani states that Hadhrat Abdullaah bin Mas'ood (R.A) approached them covering his face. He said, Whoever recognises me will have recognised me. As for those who do not recognise me, I am Abdullaah bin Mas'ood. Are you people more rightly guided than the companions of Muhammad (sallallahu-alayhi-wa-sallam)? The narrator says that Hadhrat Abdullah bin Masood (R.A) also may have added, **You people are definitely clinging to the tail of deviation.**

Tabraani has also reported the narration in his Kabeer from Amr Ibn Salma (A.R). he says that they were sitting at the door of Hadhrat Abdullaah bin Mas'ood (R.A)s home between Maghrib and Isha, when Hadhrat Abu Moosa Ash'ari (R.A) came to the house saying, Come with me, Oh Abu Abdur Rahmaan [Hadhrat Abdullaah bin Mas'ood (R.A)]. When Hadhrat Abdullaah bin Mas'ood (R.A) came out from the house, he asked, Oh Abu Moosa! What brings you here at this hour? Hadhrat Abu Moosa Ash'ari (R.A) replied, By Allaah! **The only thing that brings me here is something that I have seen, which has frightened me, yet it seems good.** There is a group sitting in the Masjid with a person telling them, Recite Subhaanallah in such and such a manner. Recite Al Hamdulillaah in such and such a manner.

Hadhrat Amr bin Salma (A.R) says that they accompanied Hadhrat Abdullaah bin Mas'ood (R.A) to the Masjid. When he arrived there, he told the people, **You have wandered astray so swifly, even while the companions of Muhammad (sallallahu-alayhi-wa-sallam) are still alive in your midst, his wives are still young, and his clothing and utensils have still not changed! (have not gone old)** Count your evil actions, for I stand surety onto Allaah that your good actions will be counted.

THE STATEMENT OF HADHRAT ABDULLAAH BIN ZUBAIR (R.A) WHEN HIS SON SAT WITH A GROUP WHO BECAME ECSTATIC AS THEY ENGAGED IN DHIKR.

Abu Nuaim (R.A) has reported the following narration in Hilya (Vol.3 Pg.167) from Hadhrat Aaamir (R.A.), the son of Hadhrat Abdullaah bin Zubair (R.A). He narrates that he once came to his father, who asked him, Where have you been? The son replied, "I found a group of people. **I have not seen anyone better than them**. They engage in dhikr and one of them trembles and grows ecstatic till he falls unconscious due to fear for Allah. I was sitting with them.

Hadhrat Abdullaah bin Zubair (R.A) instructed his son saying, **Never sit with them again!** When he detected that this did not make an impression on his son, he added, I have seen Rasulullah (sallAllaahu-alayhi-wa-sallam) recite the Qur'aan, and I have seen Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A) also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A)? The son, Hadhrat Aamir (R.A.) says, **I realised that this was as he said, thus I left these people.**

[From volume 4, pages 97 and 98 of Hayaatus Sahaba – Published by Daarur Rayyaan, Cairo, 1987]

Moreover having these types of non-Shaari Jalsas in Masjids of fame such as 'Hilaal' is not good and sends out a completely wrong signal. Firstly 'Hilaal' is not the Tabligh Jamaat Markaaz as the general Muslim think but facilitates the weekly Shabe Ghuzari. Nevertheless the impression created is that the Tabligh Jamaat is sanctioning these activities.

As far as allow certain dubious activities for the sake of unity - this is not a sound,valid argument to justify the promotion of 'fisk' and 'fujur' especially when the venue is the Masjid.

In the Masjid only those activities must be done and allowed that are totally within the ambit of Shariat. By allowing wrong activities to take place in the Masjid a wide door is being opened for 'fitna' and 'fasad'. Then acts of 'bidat' which are already happening in other Masjids will increase and other non-Shaari activities will be perpetrated.

Unity on wrong is erroneous, just as the jurisprudence rule alludes to i.e. 'Bina alal Baatil Baatiloon' - Following the error is error; There is no unity in Bidat, Shirk, Kufr and non-Shaari activities. Unity in all of the above is short and temporary. For more details see our article. "The Reality of Unity" On our site www.alislam.co.za.

Once again I apologize for the belated reply but have written it so that it can help in the future for many more cases and instances that are occurring that warrant similar guidance.

May Allaah Jalla Majdahu aid all those even if they be in the so called minority to be steadfast in upholding the Haqq (truth).

Was-Salaams
Mufti Elias (May Allaah be with him)
www.alislam.co.za